

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

VOL. VIII.—NO. 32.

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WHOLE NO. 396.

CONDITIONS.
THE CHRISTIAN SECRETARY.
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RELIGIOUS ANNIVERSARIES.

BAPTIST MISSIONARY SOCIETY.

The Annual Meeting of this Society was held at Spafford's Chapel, on Thursday, June 18th. The Meeting having sung the hymn commencing, "Salvation, O! the joyful sound," W. B. Gurney, Esq. took the Chair. The Rev. Mr. Mann presided.

Mr. Gurney then said, that it had been determined to dispense with the customary votes of thanks. It was the privilege of those engaged in conducting the Society's affairs to be so occupied, and they had determined not to receive from each other expressions of gratitude. If any other person, however, rendered assistance to the Society, the Committee would be most happy to tender to them their acknowledgments; but to be immediately engaged in the cause of Missions was in itself a sufficient reward.

The Rev. JOHN DYER then proceeded to read the Annual Report, comprising a summary of intelligence from the various stations connected with the Society both in the East and West Indies. It noticed, among a variety of other particulars, the recent death of two Missionaries; Mr. Burton, at Digha, and Mr. Chater, of Ceylon. It stated also, the opposition which the Society had met with in Jamaica, and the remarkable success which had attended the cause there, upwards of twelve thousand persons being in connexion with the various churches in that Island. There has been a decline in the receipts for general purposes of about £500; and as the expenses of the Society, in its various departments, have been unavoidably on the same scale as before, the result is that, besides other engagements to a very considerable amount which must shortly be met, the balance against the Society, on its general account of disbursements actually made, has advanced to upwards of £1800.

The Committee feel it imperative upon them to direct the immediate and earnest attention of their friends at large to the pecuniary situation of the Society. It is evident that we are brought to a crisis, at which some decisive measures must be adopted. While complaints have been uttered, both at home and abroad, because additional stations were not occupied, and additional labourers sent forth, it will be seen that the most unremitting and painful exertions have been required in order to keep up the previously existing scale of operations.—Either means must be found to augment the funds of the Society, or those operations must immediately be contracted. And can we, with an approving conscience, and as in the sight of God, resolve on the latter alternative? Must we consider the sum of nine or ten thousand pounds, not a fourth part of what is contributed to several of the kindred institutions of our native land, the highest point to which our annual resources can extend? While we are surrounded with so much that is encouraging on every side, and our fellow Christians are addressing themselves with redoubled energy to the work of the Lord, shall we alone grow weary of the toil, and retire ingloriously from the field?

Assuredly, no reasons for despondency can be found in either of those extensive scenes of labour in which our Missionary brethren are engaged.—In the East, you have a body of tried and faithful men, none of whom receive more than is barely sufficient for the wants of themselves and their families, while others, in addition to their gratuitous efforts in diffusing the knowledge of Christ among the heathen, contribute to the common cause on a scale which, if it were generally imitated at home, would effectually relieve the Society from all its embarrassments. These brethren assure us, that they feel nothing so disheartening as the want of more labourers.

Turn to the West, brethren, and resist, if you can, the powerful appeals for persevering exertions, and increased aid, which are presented from that quarter. Reflect on the present condition of the negro population—on the prospects opening upon them from the increase of knowledge and a gradual improvement of their civil condition—on the eagerness with which they flock to hear the gospel—on the readiness they show to promote the cause of religion to the utmost of their power—and on the astonishing success with which it has pleased God to crown, from year to year, the labours of your missionaries—and then calmly ask yourselves the question, Whether these servants of Christ

are to sink one after another into an untimely grave, martyrs to their own exertions? Whether the water of life is to be dashed from the parched lips of thousands eager to drink it for no other reason than that we hesitate to make the sacrifices necessary to insure their supply?

After the Report was read, addresses were made by Rev. W. Giles; Rev. Josiah Wilkinson; Rev. W. Orme; Rev. Joshua Tinson; Rev. J. Smith; W. B. Gurney, Esq. J. B. Wilson, Esq. Rev. Mr. Murch; Rev. John Dyer; Rev. Mr. Davis; Mr. I. T. Hinton; Rev. Eustace Carey; Rev. Mr. Swan; Rev. Mr. Shirley; Rev. Dr. Cox; Rev. Mr. Grover; Rev. Mr. Ivey; and Rev. J. Dixon. This latter gentleman, of the Wesleyan Missionary Society, made an admirable address on this occasion. We give a part of his remarks below; not because they are the best that were made, but because they evince a spirit of liberality, and freedom from bigotry, which is too rarely found amongst professors.

I was pleased with your excellent Report; but I much regretted to learn from it, that you were deficient £4000, in your funds. I perceive that you call your state to-day a crisis; and I suppose your Secretary thinks it is a dreadful, a boding, a melancholy crisis. I suppose he thinks that the afternoon is here; that the shadows of evening are approaching; and that he is doomed to see the midnight gloom darkening the prospects of the Society. But this crisis has arrived just in the right time. We have lately seen other crises: our (the Methodist) Society had one recently, and we made so vigorous, business-like efforts to remedy it, that they succeeded. You have a sort of commercial famine; but are you on the lowest step? Is your credit irretrievable? No: British genius will find a remedy. You have met together, you have sat in committee, and you have determined on this course of resuscitation. You have deliberated, and have decided on one mode of remedying this crisis. You have done right. You have acted in a business-like manner. We did the same, and we had an increase of our resources in the following year. A gentleman at one of our meetings, made a proposition that our friends should double their gifts, and the result was, that instead of a collection of £17 as on the former year, the amount of £70 was contributed. I make to you the same proposition: I say, let us double our pecuniary aid: I say, let us do this at once: let us do it to-day. The Baptist Missionary Society must not go back. It has set an example of missionary effort and missionary zeal to the Christian world, and it must not retrograde. It was the first regularly organized missionary institution, and it must be supported. If it be not, we shall lose the morning star, the brightest planet of our horizon. Would it not be a pleasure to raise this Institution to its proper, its original elevation? Then let us indulge in this high satisfaction—let us support by all our means, this excellent Society; let us at once double our contributions, and thus shall we raise it to honour and to happiness.

Several generous proffers of pecuniary assistance were made; and among the rest, Rev. J. Dyer said, that his situation, as Secretary, had introduced him to the friendship of many persons in various parts of the country, and he would undertake, on their behalf, to produce 2000, to aid the cause.

After several other donations had been announced, making the whole sum engaged for, upwards of three thousand one hundred pounds, the meeting sang, "Praise God, from whom all blessings flow," and separated, highly delighted at what they had witnessed.

BAPTIST IRISH SOCIETY.

The annual meeting of this Institution was held on Friday morning June 19, at the City of London Tavern, Bishopsgate-street. J. E. Gordon, Esq. in the chair.

After a prayer had been offered by the Rev. PETER ANSTIE, of Townbridge,

The CHAIRMAN briefly introduced the business by alluding to his exertions in Ireland, as having given him an opportunity of observing the usefulness of this Society. He could cordially bear testimony to the success of the labours of the Institution, and then made a reference to an observation of Dr. Carey's opinion, that the best mode of facilitating the spread of Christianity in the world, was to establish it fully in the British Empire.

The Rev. J. IVEY, the Secretary, read the Report.

The Committee renew the assertion, that all attempts at proselytism to the peculiar principles of the denomination whose name it bears, are utterly disclaimed.

The agents employed by the Society at present, are eighty-two schoolmasters and schoolmistresses, fifty-three Irish scripture readers, and six itinerant preachers.

The number of scholars in the day schools is about seven thousand, principally the children of Roman Catholics.

The teachers in general are quite competent to accomplish what is expected from them; the children are desirous to obtain the education given in the schools, and the parents are very anxious they should receive instruction.

The account given by one of the Readers, of his own labours, may serve as a specimen of those of the rest: Since my settlement in Carhue, nine months ago, I have read the scriptures in one hundred houses, most of which I have frequently visited. I suppose that at all these houses, in my night visits last winter, twelve hundred persons attended. I have given instructions in Irish to twenty persons, ten of whom are able to read, and to those I have given copies of the scriptures. The numbers in the schools, and who attend our prayer meetings, are daily increasing.

In addition to those regularly employed by the Society, the Committee have paid the expenses incurred by the itinerant labours of two other ministers in Ireland, viz. the Rev. Mr. Harcastle, of Waterford, and the Rev. Mr. Allen, late of Cork.

During the past year, there have been distributed about 2000 English and Irish Testaments, besides Bibles in both languages; 3,440 of the first part, and 2,100 of the second part of the Society's Spelling Book. There has likewise been a considerable quantity of writing paper given as rewards to the children of the schools.

It has been very encouraging to the Committee, that some of their former liberal benefactors have this year renewed their bountiful donations; the Treasurer has received from Thomas Key, Esq. of Waterford, £100; from Mrs. Holland, of Bristol, £50; from a Lady at Liverpool, £50; also a legacy of £200 left by the late Mrs. Brown, of Oakbury, near Derby; another of £100 by the late William Aspinall, Esq. of Liverpool; and £20 by the late Mrs. Harris, of Hackney.

The Committee gratefully acknowledge a quantity of tracts from the Religious Tract Society; a donation of £25 from the Conductors of the Youth's Magazine; and two hundred copies of a neat edition of Bunyan's Pilgrim's Progress, from a benevolent friend to the Society.

Besides the Chairman, the Rev. J. Birt, of Plymouth; the Rev. E. Clark, of Truro; the Rev. J. Ivey; the Rev. Joseph Tyro; W. B. Gurney, Esq. Rev. Mr. Saffery; Rev. Dr. Cox; Rev. Mr. Campbell; Rev. Mr. Pritchard; Rev. Mr. Tinson; Rev. J. Peggs; Rev. Mr. Griffin; Rev. Mr. Edwards; Rev. Dr. Newman; Lieut. Gordon; and Rev. Wm. Thomas, spoke on the occasion.

GENERAL BAPTIST ASSOCIATION.

The Fifty-ninth Annual Association of the General Baptist Churches of the New Connection, was held in the New Meeting House, Baxter Gate, Loughborough, on Tuesday the 30th of June, and three following days. On Tuesday evening at six o'clock, the representatives of the various churches assembled at the chapel, and after singing and prayer, the Rev. J. Rogers, of Fleet, was appointed Chairman. The annual returns of the state of the respective churches were then read. Nearly a thousand had been baptized and added to the churches during the year. A few cases submitted to the Association were taken into consideration, and at nine o'clock the Meeting adjourned.

Wednesday, July 1. At five o'clock in the morning, a meeting was held to pray for a Revival of Religion throughout the denomination. A large number of persons were assembled than usual at the commencement of Divine Worship in several of the large Metropolitan congregations.

The Rev. W. PICKERING (of Nottingham), was called to the chair.

The Rev. Messrs. Goadby, sen., Butler, Everard, Stocks, and Payne, engaged in prayer, and an address was delivered by the Rev. Mr. Goadby, sen., who alluded to the importance of prayer for Revivals; and instanced several which occurred, as related in the Old Testament. The building of the Tabernacle at different times under the Jewish Judges, and in the reigns of David, Solomon, Jehoshaphat, Hezekiah, and Josiah. The day of Pentecost; and even in times of persecution, revivals occurred. They prevailed in the days of the Puritans, and under the ministry of Whitefield, Wesley, and others.

The Rev. E. PAYNE, of Harrowden, followed in remarks on the necessity of personal religion.

Thursday, July 2. At half-past ten o'clock, the public services commenced. The attendance of friends from the surrounding country was very numerous. The Rev. Mr. WALLIS (of London) read the 60th chapter of Isaiah, and offered up the introductory prayer. The Rev. J. JARROLD, Tutor of the Wisbeach Academy, then delivered a very excellent sermon, on the Resurrection of Christ. He selected as his text the 26th chapter of John, 29th verse.

The Rev. J. G. PIKE, of Derby, concluded the services by prayer; after which a collection was made on behalf of the Wisbeach Academy.

FOREIGN MISSIONARY MEETING.

At half past two o'clock the assembly was convened to transact the business of the Foreign Missionary Society. Mr. HEARD, of Nottingham, was unanimously called to the chair.

The Chairman said, that he trusted the language of their souls was, "Thy kingdom come, thy will be done in earth as it is in heaven." The meeting had offered up their prayers to Almighty God, and had dedicated a portion of their worldly substance to the particular objects for which they were then assembled, and were come to hear what progress the Society had made, what remained to be done, and what were the prospects of success for the ensuing year. Such being the motives of his friends, he would proceed by calling upon the Secretary to read the Report.

The Rev. J. G. PIKE then proceeded to read the Report, which commenced by stating that the year which had just elapsed had been a year of mercies mingled with trials. Some of the statements of the brethren in India were awfully descriptive of the horrid nature of that idolatry which the Society laboured to destroy. We select the following: Mr. Lacey stated that "at the Cutt-jat-thra in 1828, no less than

twelve persons bound themselves to die a sacrifice beneath the wheels of the idolatrous cars of Juggernaut; those cars alas! which derived their gaudy finery from British woollens, furnished by British officers. An under-magistrate, however, being apprized of their intention, placed them in confinement, and thus prevented the horrid act.—Let friends of Christianity in Britain, who heard of that humane interference, commend the deed; but let them also consider (and oh! that the governors of India would consider it too) that this was done at Juggernaut; that at the greatest festival in Hindostan, and before the most popular idol, that interference with Hindooism took place; and then let them value as it is deserved, the plea, that British officers must sanction the burning of widows, and allow children to murder their mothers, because they must not interfere with Hindoo prejudices.—Mr. Sutton stated that a Hindoo who embraced Christianity lost all claim to hereditary property, and he stated, but with less confidence, that he believed a Christian Hindoo could not take an oath in a court of justice. The report called the attention of the meeting to the West Indies, and represented the progress of Christianity at the stations of the Society during the past year, as being highly gratifying.

Annual Meeting of the General Baptist Home Missionary Society for the Midland District.

This meeting was held, in the General Baptist Meeting-House, Broad-street, Nottingham, on the evening of Tuesday 10th June. Mr. Abbot, of Beeston, opened the Meeting with prayer. Mr. Pickering, Pastor of the Stoneystreet Church, Nottingham, was requested to preside. Amongst other remarks this aged Minister observed, that the word "Home" had a peculiar charm about it; every delightful feeling was associated with the idea of Home. At Home in the social circle, we enjoyed the highest happiness this world could afford us; and if we were Christians, we should desire the conversion of others, and our first efforts would be made at Home. Our wives or husbands, our sisters or brothers, our parents or children, would claim our peculiar regard. From the family circle our exertions would extend to our neighbours, for whose conversion we should use all the means with which Providence had blessed us, depending upon and looking for Divine influences, to render those exertions successful. And the more we succeed in such efforts to spread the Gospel at home, the greater would be our facilities for diffusing it abroad. The Home Mission was the basis of the Foreign. As the former succeeded, the latter would prosper; and just in proportion to the extension of the one would be the success of the other. Let all, then, do what they can. Some imagined ministers should do all, but ministers had but one tongue, and they could do but one thing at a time. Let all the people unite; let every one do something towards the conversion of his relatives and neighbours, by personal exertion and pecuniary contribution, and, with the Divine blessing, great and blessed would be the effects.

Mr. WINKS, one of the Secretaries, then read the Report, which briefly stated the circumstances that had led to the re-organization of the Home Missionary Society. The stations of the midland Society were then enumerated; viz. Manchester, Macclesfield, Coventry, Ash-bourn, Belper, Syston, and Queensboro, Burton-on-Trent, and Mansfield. In these stations there were about 450 members; about 100 had been baptized since the last Association, and about the same number were candidates or inquirers. There were about 1,300 children in the Sabbath schools, taught by 160 gratuitous teachers, and Tracts were distributed weekly to about 3,000 families.

The meeting was addressed by the following gentlemen: Mr. Goadby, sen., Mr. Tyro, Mr. Stevenson, sen., Mr. S. Taylor, Mr. Orton, Mr. T. Cook, Mr. Abbot, and Mr. Winks.

BAPTIST HOME MISSIONARY SOCIETY.

The annual meeting of this Institution was held on Tuesday evening, June 16th. The meeting was opened with singing the 107th Psalm, and the Rev. J. IVEY offered a prayer for the blessing of God on the Meeting, and on the Society, with its officers and Missionaries.

The Rev. J. EDWARDS, one of the Secretaries proposed that S. Salter, Esq., the Treasurer, be requested to take the chair. The motion was carried.

The Rev. Dr. Cox read the Report, which was gratifying to the Society's friends, as it gave pleasing accounts of usefulness and success. Occasional assistance has been rendered to many village preachers, besides whom, Thirty Home Missionaries have been employed.

The gentlemen who addressed the Meeting were—Rev. Joseph Kinghorn; Rev. Isaac Mann; Rev. Mr. Stowell; W. B. Gurney, Esq. Rev. J. Edwards; Rev. J. Birt; Rev. J. Smith; Rev. E. Clark; Rev. P. J. Saffery; Rev. J. Dyer, and Rev. Thomas Price.

From the Christian Watchman. LONDON GENEROSITY TO MISSIONS.

In our paper of the 7th inst. we gave an account of the "extra meeting" of the London Missionary Society, June 9, for the purpose of resuscitating their funds. We then mentioned, that £2500 sterling had been known to be collected. Other additional collections have since been computed, and by our London papers just

received, we find that the whole amounted to more than £3,200, (\$14,222.) The collection at the Chapel doors where the Meeting was held amounted to \$1116. But this grand effort did not exhaust the generous energies of the London Christians; rather it seemed to have given new strength for a fresh effort in the cause of Missions. On the 18th of June, the Baptist Missionary Society held their annual meeting; and as their funds had become exceedingly depressed, and their debt on the increase, an appeal was made for help, and was not made in vain. The sum which was collected and subscribed amounted to more than £3,100, (\$13,777.) The London "World" remarks, that "considering the comparative number of the members of the Societies, the last (the Baptist) must certainly be considered as the more liberal of the two." This unexampled effort of the friends of religion in the metropolis of Great Britain cannot fail to have a powerful influence on Christians in other parts of that country. These latter will certainly feel, that a correspondent duty devolves on them, to come forward with their pecuniary means, that the contemplated measures for the support of Missions may not be retarded, but if possible, be increased. And when it is recollected too, that this strong effort will not liquidate the debt which the Directors of the Baptist Missionary Society have been compelled to incur, we feel assured that the "brilliant example" of London will not be without effect.

And what shall be the influence of the spirit we have recorded, on Christians in the United States?—The question is asked in the London "World," in view of the obligations of British Christians to persevere in missionary effort, "Shall we allow America, with all her rising energies, to take the ground which we ought to maintain? She will do it if we stand back, and that too with the devotedness of those who know by experience what freedom and Christianity can do for a people! And if she do thus take our station, what will become of England, proud England, the mistress of the seas, and the exemplar of the nations? What can become of her? what will she deserve to be? A scoff, and a bye-word, and a reproach, to all the inhabitants of the world!"

The same paper then proceeds to express the hope, that the recent example of the metropolis will be followed by the whole country, and that England will yet maintain its high standing on Missionary ground.

Meetings have lately been held amongst that people for united prayer that religion might be revived; and the question is asked, in view of the liberality manifested towards Missions, "May we not see the beginning of the answer to united prayers?"

RESULTS OF MISSIONARY EFFORTS AMONG THE HEATHEN.

At the English Baptist missionary station, north of Calcutta, intelligence has been received of a very gratifying nature: 29 individuals have been baptized and added to the church; among whom is a whole household, nominally professors of the Roman Catholic faith. Among the native itinerants, Hurry Das was baptized eleven years ago, and continues to this day to adorn the gospel. The American missionary at Bombay writes: "Our prospects, we think, are brightening. Two persons were added to our little church at the last communion. One of them a convert from the Catholic church; the other a native of the United States, who received his religious impressions from the missionaries who became providentially acquainted with him. He is a mechanic, and will remain with the missionaries. A Brahmin received Christian baptism, which produced a great excitement among his relatives. He says his parents and brothers have destroyed their idols, and are determined to become Christians. His attention was first excited to Christianity by reading some of our religious books, which had been sent to his country. Several natives of the first respectability have called on me recently requesting Christian instruction: some of whom appear convinced that their religion cannot save them.

Others may be considered as just beginning to inquire into the truth of Christianity. Our books are received with much eagerness. Many are beginning to read and hear the gospel. Another native, an aged man, who lives on the continent, forty miles from Bombay, called a few weeks ago, and spoke as follows: "When I was in Bombay some time ago, you gave me a book and said it was the word of God, and requested me to read it: you also invited me to come to the temple on the Sabbath, where I should hear more of the word of God. I did so, and my mind was affected—I returned home and read my book—was convinced that I had received no good from my gods, and that they could not save me. I resolved I would destroy my household god, which I had worshipped more than thirty years. So I got up early one morning, and took my stone god, and carried him to the river, and cast him in, and he sank out of my sight. When my family arose, and found the family god was missing, there was no small stir to know what had become of him. I told them what I had done; and now I have come to you for instruction."

The steady and persevering exertions of the Baptist missionaries have produced a powerful excitement among Hindoos and Mussulmans. A very old man, says one, called to a native Christian and said, "I am very poor, and have no money in my house: I am anxious to ask

you some questions, but I cannot pay you." The Christian said, "I wish for no money; please propose your questions." The old man then said, "I have seen with my own eyes my son's son's son's sons, and they are all dead: now I wish to know whether I shall see them all again in another world." The Christian having answered this question, the old man further said, "Now I wish to know whether they will receive as much punishment for their sins as I shall, who have lived longer than them all." This question being also answered, the old man said, "I, from my great age, and from my many sins, perceive that I am carrying to the grave a very heavy burden, and I know not how to be delivered from it." Jesus was then made known to him as the bearer of his burden.

NEW HAMPSHIRE BAPTIST STATE CONVENTION.

The Baptist Convention of New-Hampshire held their fourth annual meeting in New-Hampshire, on Wednesday and Thursday, June 24th and 25th, 1829. Rev. James Barnaby delivered the introductory discourse, from Heb. 13: 16; after which a collection was taken up, in aid of Foreign and Domestic Missions.—*Ver. Telegraph.*

Resolved, That a committee of two be appointed, to meet with similar committees from State Conventions in New-England, to consult upon the general interests of the Baptist Denomination in that section of country, at such time and place as shall be agreed on; of which, notice will be given in the Christian Watchman.

The committee on Intemperance reported, and the report was accepted—as follows—
"The Committee on the subject of Intemperance, beg leave to report—

"Intemperance originated with temperance people: it is continued by what is called the temperate use of inebriating liquors; and it can be cured only by total abstinence. Though the evil has arisen to a most alarming height, it has received a powerful check; but the work is not completed. It is the evident duty of the friends of religion, of their country, and of their species, to use their influence for its entire suppression.—This unholy heaven should be purged from the Christian church: its officers should be at their post; its Ministers should lift up their voice in testimony against the drunkards of Ephraim; and its Deacons should 'purchase a good decree' by vigorous efforts to promote Temperance: while the arm of discipline should be put forth to separate the precious from the vile, in clearing the church of intemperate members and guarding the door against the admission of persons addicted to the use of inebriating liquors, except on condition of total abstinence.

Whereas, the due observance of the Christian Sabbath is a wise and merciful appointment of God, for the temporal and religious welfare of the world; and whereas, it is believed, that this holy day is grossly violated by various practices, thereby the cause of morality and religion greatly injured: therefore—

Resolved, That we, as a Convention, deeply impressed with the vast importance of religiously keeping the Lord's Day, do hereby solemnly recommend to all our Ministers and churches, to take the most effectual and prompt measures to impress the public mind with this subject; and particularly, by their own example, to give the most decided impression of its value to the cause of piety and truth.

Voted, That the next annual meeting of this Convention be held in Cornish, on the fourth Wednesday (23d) of June, 1830, at 10 o'clock, A. M.

STATISTICS OF THE CHURCHES.—There are eight Baptist Associations in New-Hampshire; and in 1829, there were 81 churches, of which 59 were destitute; 44 ordained ministers, 7 licentiates, and 5671 members.

On the whole, we discover much in the present condition of the Baptists in New-Hampshire, that is encouraging. They have several valuable ministers, men of talents, of vital piety, of action, and of supreme devotedness to the cause. Within a few years a flourishing literary and Theological Institution has been founded, and most of the churches enlisted in its support; a Convention has been organized; Missionary Societies, Sabbath Schools, and Bible Classes have been multiplied; religious periodicals have been circulated; several benevolent plans of systematic operations have been adopted, which are now in a happy train of execution; and several new Associations and Churches have been formed.—*Vt. Tel.*

WATERVILLE COLLEGE.

The Commencement at this College on the 29th of July, was attended by a numerous assemblage of citizens from various parts of the country. The performances of the graduating class, which consisted of but four, were respectable. "After the degrees were conferred," says the Waterville paper, "Mr. Knowles of Boston, delivered, in an eloquent style, an address of high literary merit, and containing many useful and practical hints. The audience listened to him with much pleasure, and their only regret was that he should have thought it necessary from the lateness of the hour, to abridge his interesting production.—We are gratified to learn that it will be published entire. On Sunday evening before commencement, Pres. Chaplin delivered an excellent address to the graduating class. His subject was 'the tendency of the Christian Religion to elevate the human character.'—He enforced his positions with a variety of illustrations, and strength of argument, displaying the resources of a profound and highly disciplined mind. On Tuesday evening, an address was delivered by Mr. A. Sanborn, before the Literary Fraternity—and a Poem by Mr. Purinton. The former we believe to have been a sound and respectable production—and those who heard are disposed to applaud

the latter. On Thursday a Society of Alumni was formed by the graduates."

"The state of the College is perhaps as flourishing as it ever has been. Its embarrassments have by prudent management and strict economy been partially relieved. Its friends may well encourage a hope of its increasing prosperity. The indefatigable zeal, and untiring industry of the officers will we hope succeed in recommending this Seminary to the patronage of the candid and enlightened."

"The Board of Trustees at their meeting appointed Mr. Geo. W. Keeley of Providence, R. I. Professor of Mathematics. Of his qualifications those who know him speak favorably. We are also told that they increased the salary of Prof. Conant. This was due to his exertions during the past year. And we could wish ere long to see each of the College officers receiving a stipend in some degree proportional to their talents and merits.—*Ver. Telegraph.*

REVIVALS.

REVIVAL IN WINDSOR.—The Editor of the Vermont Chronicle of the 7th inst. says:—"The last Sabbath was, to us, a day of peculiar interest. We were called to officiate in the admission of seventeen new members, to the congregational church in this place, most of whom have, we trust, become penitent since the commencement of the present year. We know not exactly how many, but about the same number, have united with the Baptist church. Some, who have indulged hope of their own piety, have not yet united with either. We have strong hopes, that the remaining part of the year will be, at least, as prosperous as the past."

We have since learned that 23 have been baptized and admitted to the Baptist Church in Windsor; and that three of those who joined the Congregational Church were baptized by immersion, after considerable influence had been used to convince them that sprinkling or affusion would do as well.

We have also been informed that the Rev. Mr. Cook of Plainfield, N. H. was expected to baptize three persons by immersion last Sabbath. We rejoice to see the primitive order of things in the church returning.—*Vt. Tel.*

Extract of a letter from a lady in New-Jersey, to her son in New-York, dated
Flemington, Aug. 10th, 1829.

DEAR SON,

We have a blessed revival of religion in our Church at present. Our place of worship is crowded so that there is not room to contain all the people who wish to attend. Yesterday thirteen persons who have become the disciples of the Lord Jesus, confessed his name and avowed their attachment to him, by being buried with him in Baptism. Your Sister was one of the happy number who thus followed the Lord, and was added to the Church. Within a few weeks, twenty have been received into the fellowship of the gospel, and the work still goes on; so that we have the prospect, in a short period, of a much larger addition being made to the family of Christ. Our Meeting House was never so much crowded with anxious hearers at any former period. Surely this is the doing of the Lord, and it is marvelous in our eyes. That God may bless you my Dear Son, is the sincere and ardent prayer of your affectionate Mother.

For the Christian Secretary.

Query. Has a church the scriptural right to determine what candidates may receive the ordinance of baptism; or does that right belong exclusively to the administrators? See Ch. Secretary, No. 26.

Themelon and Minimus furnished replies to the above query in No. 28, both of whom have thrown light upon the subject, and leave us to infer that the querist discovered an importance in it that has, in general, perhaps, been too little regarded.

The views presented by Themelon are, undoubtedly, correct. They are founded upon the tenor of the Apostolic commission and practice, than which, we can have no surer guides.

Whoever reflects attentively on the tenor of the "commission" will perceive that the administration of the ordinance of baptism was committed exclusively into the hands of those whom the Holy Ghost should qualify to administer it. The Apostles and all other properly qualified administrators, were, therefore directed to receive this ordinance into their own proper charge, and were authorized to control its administration in all cases, according to the law of Christ, as Minimus has clearly shown—not according to their caprice, nor according to the caprice of the church either.

Themelon says, after shewing the result of his investigations of Apostolic and other primitive administrators' practice; not a word or even hint is given in all these instances concerning the decision of the church, or of their having any thing to do in reference to the subject. Neither can a word or hint be found in any part of the New Testament in opposition to his views in general. With the exception of a little ambiguity about a necessity under which John the Baptist decided who were proper candidates at first, these are the views presented to us in the Bible. To this Themelon very properly observes; "it is necessary that we confine ourselves exclusively."

It may be inferred, first, that the ordinance of baptism is a ministerial ordinance. This phrase is used merely in contradistinction to that which is very commonly used, viz. church ordinance. Not that it is disconnected with the church of our Lord Jesus Christ, or that it is not a distinguishing appendage of his church; but because the church, as such, is not authorized to control the proper administrator in administering it. The remark of Minimus that, "The Scriptures represent the church with her officers as forming but one body" &c. does not amount to an objection, to these views, unless he would apply it to cases where administrators act independently of the fundamental laws

of Christ. This point is satisfactorily treated by Themelon, in his reply to the first supposed objection.

The second inference is, that the ministers of Christ have the right to administer the ordinance to properly qualified candidates, whenever and wherever application is made for that purpose. The difficulties apprehended by Minimus in such cases, by no means, follow as a matter of course. It is admitted that there might be some difference of opinion among administrators concerning the proper qualifications of candidates, but the erroneous opinions of administrators cannot, surely, affect the principles of the gospel, or the correct practice of the officers of the church; if they do, we had better suspend operations of this kind until the will of God is more perfectly known. But so long as the Bible teaches the necessity of obedience to the commands of Christ, and conformity to all Scripture precepts and examples, as essential qualifications for Christian discipleship, it is, clearly, the duty of every administrator to obtain evidence of a disposition on the part of the candidate to obey and conform to the Gospel before he administers the ordinance, to him. If uniting with the visible church of Christ in "breaking of bread and prayer," and in maintaining the order and discipline of the Gospel are enjoined on the disciples of Christ either by Gospel precept or example, then let the administrator beware how he administers the ordinance of baptism, to any but such as convince him they have that disposition, even though they possess every other requisite qualification.

Themelon has suggested some excellent thoughts respecting the minister's privilege in consulting with his brethren, in doubtful cases, but it should be distinctly remembered that the Bible does not lay him under obligation to do so.

With respect to the church, "manifesting willingness" to receive candidates when baptized, even before they have submitted to the ordinance; however little "impropriety" there is in the practice, it is evident there is less Scripture for its support.* The feelings of Themelon, when he alluded to the practice as it now prevails to a considerable extent in our churches, were, probably, similar to those of Minimus when he spoke of baptizing "members into the church in opposition to those already in covenant." Such a practice, it is admitted, would be highly censurable. No minister, nor other individual, has a right to add members, in any way, to a body of covenanted members of the visible church of Jesus Christ. It is the mutual covenant engagement of people who have been baptized, on the profession of their faith in Jesus Christ, that constitutes them members of such a body. It is immaterial what external form they adopt in entering into covenant, provided it is not contrary to the spirit of the Scriptures.

In view of the above, it is inferred, thirdly, that churches, in examining candidates for membership should inquire among other things if they have been baptized. The proposition is stated in this form, partly because it is supposed to be the order taught in the Scriptures, and partly because it is opposed to the common practice of many churches. It is unnecessary to repeat what Themelon has written concerning the practice of the Apostles in proof of these views. With regard to the present practice, it is, evidently, somewhat confused, and has a tendency to render the institutions of Christ's kingdom complicated and obscure. There is a simplicity in the Gospel which it ought to be our glory to imitate; and when we enjoy the sanction of the word of God in our practice, we may rest assured that He will control all the consequences for his glory and the good of his church. If the privileges of the Gospel are abused by men in any way, it is no part of the concern of the administrators of these privileges any further than to pity and caution the transgressors. If they faithfully perform their duty, God will take care of the rest.

Therefore, let the ministers of Christ baptize whomsoever they believe to be duly qualified candidates; and let the churches be ready to receive such persons into their fellowship by such external form as they think proper.

OBSERVER.

* Besides, the very organization of a number of disciples of Christ, into a visible church on the Gospel platform, implies such a willingness.

For the Christian Secretary.

THE INFLUENCE OF EXAMPLE.

Mr. Editor.—It is with sincere regret that I witness the example of many of our Christian brethren. It has been remarked that the good example of Christians, contributes more to form correct principles on the present generation, than daily admonitions of the word of God. Be that as it may, it is a fact that examples of piety and virtue conduce to the happiness of the community, and the promotion of Christian feeling in Society. It is to be feared that professors of religion too often deviate from their sacred profession, and pursue a course that renders them the contempt of their associates, and a disgrace to the church to which they belong. If every member of a church would so regulate his conduct, and present such examples of Christian love as were approachable, what would be the result? Every person that imbibed their impressions from the examples of Christians, would endeavour to use all possible exertions to imitate the followers of Christ. On this important point I would more especially call the attention of church members, that they adorn the doctrine which they profess, and be very particular in their manners and conversation, not to let a sentence escape their lips which does not accord with the spirit of their profession, and the beauty that becomes a Christian. Persons that sustain immoral principles are always watching the actions and conduct of professors, and if a member of a church has dissented from the path of virtue, the cry is very soon raised, "There are the fruits of religion, and we cannot perceive any more piety in this man,

than in the person that has never made a profession of religion." From this circumstance, without adding others of like importance, that professors of religion ought always to be exceedingly careful in the manner which they accustom themselves, so as to inculcate a good example upon the minds of those with whom they associate, and always aim at perfection, so that "others seeing their good works may be led to glorify their father which is in heaven."

OBSERVER.

Pawtucket, Aug. 24th, 1829.

MR. EDITOR,

Although the hopes and fond anticipations of the people of God are frequently blasted, when they have seen indications, as they thought, of a revival of religion, yet it is my most earnest prayer to God, that his people in Pawtucket may not be disappointed in their expectations, that the gracious Redeemer is about to gather into his fold many precious souls among us.

The cause of Christ has long been languishing among us—and an impetuous current of worldly-mindedness, while we were enjoying temporal prosperity, seemed to bear almost every thing with it, towards the gulf of ruin and endless woe.

There were, however, some who sighed and cried for the sins of the people, and the abominations of the land—God layed his hand upon us; reversed our state of prosperity, & spread desolation among us.—It seemed to be sanctified to many of God's people, and they began to take "words and return to the Lord." Some mercy drops fell, and one or two sinners were, as we hope, converted. About this time, the first Baptist Church in this village called on brother Calvin Phillee, to spend a few weeks among them.—His coming was like the coming of Titus.—He seemed filled with faith and the Holy Ghost.—There has never since my acquaintance with the place, been such attention to preaching, as has been given to his since his arrival.—Many are already apparently under deep and pungent convictions, and some few we trust, have found the Lord precious to their souls.—Brother Phillee preaches alternately in the first Baptist Meeting-house and in ours, besides which he is most industriously and constantly engaged in visiting from house to house.

We hope God will visit these regions with His salvation.—My principal design in writing this, is to awaken up the attention of our brethren in other places, to call mightily upon God, to let us see the "righteousness of Jerusalem" here, "break forth as the morning, and her salvation as the lamp that burneth."

RAY POTTER.

GENESEE RIVER BAPTIST ASSOCIATION.

This is a new association, composed principally, if not altogether of churches from the Holland Purchase Association; and was organized, and held its first session on the 17th and 18th of June last, with the Baptist church in Castile and Port-zee. Samuel Messenger acted as Moderator, O. H. Reed, Clerk, and David Bernard, Assistant. After the appointment of a committee to prepare and present articles of faith, &c. Elder Bernard delivered a discourse from Matt. i. 21. The number of churches represented, and composing the newly organized body, is 7; containing 6 ordained ministers, 3 licentiates, and 407 members.

Resolved, That we do most earnestly recommend to members of our churches, entire abstinence from ardent spirits, except for medical uses; and to use their endeavours to suppress intemperance. Elder R. Harvey preached, and the session was pleasantly terminated.—*Bap. Reg.*

DANVILLE ASSOCIATION.—The Danville Baptist Association held its annual meeting at Troy, June 17th and 18th, 1829. The meeting was organized by choosing Silas Davison Moderator, and John Ide, Clerk. The introductory Sermon was preached by the Rev. John Ide, of Coventry, from Isaiah i. 5, 6. This Association consists of 18 churches, 5 ordained ministers, 2 licentiates, and 769 members. The additions during the past year by baptism, were 74, by letter 13—net gain 65.—*Id.*

DEDICATION.

On Wednesday the 12th of Aug. the new Baptist Meeting-house in North East, Dutchess Co. N. Y. was opened for divine worship, with appropriate services.

After an invocation and reading the Scriptures, by the Pastor, the dedicatory prayer was offered by Rev. Rufus Fairbank, of Colebrook, Conn. The Sermon from Haggai ii. ix, was delivered by the Pastor, Thomas Winter, and the closing prayer by Rev. Mr. Perry, Pastor of the Conn. church, Sharon. Several anthems and pieces were sung on the occasion by the choir, assisted by that of the Congregational Society of the town, and were performed in a style evincive of their science and assiduity. The house is of brick, 40 by 56 feet, including the projection in front, having a well finished tower and steeple, in which is an excellent bell.

Rev. T. B. Ripley is to be installed as Pastor of the Baptist Church in Bangor, Me. Sept 10.

RECREATION.—Let not your recreations be lavish spenders of your time, but choose those which are heartfelt, short, recreative, and apt to refresh you, but at no hand dwell upon them, or make them your great employment; for he that spends his time in sports, and calls it recreation, is like him whose garment is all made of fringes, and his meat nothing but sauces: they are healthless, chargeable, and useless. And therefore avoid such games which require much time or long attendance, or which are apt to steal thy affection from more severe employments. For to whatsoever thou hast given thy affections, thou wilt not grudge to give thy time.—*Jeremy Taylor.*

The Christian often thinks, and schemes, and talks, like a practical Atheist. His eye is so conversant with second causes, that the Great Mover is little regarded. And yet those sentiments and that conduct of others, by which his affairs are influenced, are not formed by chance and at random. They are attracted toward the system of his affairs or repelled from them, by the Highest Power. We talk of attraction in the universe; but there is no such

thing, as we are accustomed to consider it, the natural and moral worlds are held together, in their respective operations, by an incessant administration. It is the mighty grasp of a controlling hand, which keeps every thing in its station. Were this control suspended, there is nothing adequate to the preservation of harmony and affection between my mind and that of my dearest friend, for a single hour.—*Cecil.*

CHRISTIAN SECRETARY.

HARTFORD, AUGUST 29, 1829.

We are gratified at witnessing the progressive improvement of the Baptist cause in this country, which is evinced by the Reports and Proceedings of the State Conventions, Missionary, and other benevolent Societies, which are located in the various parts of our land; and as the meetings of such bodies become more frequent, and more fully attended,—the familiar intercourse and interchange of sentiment produce greater unity of action, and harmony of feelings. Within a few years, the importance of education has claimed the attention of a considerable proportion of this denomination, and exertions are now making, from New-Hampshire to Illinois, to give a more liberal education to their children than heretofore; and especially to enable those to prepare themselves for greater usefulness, who are called to preach the unsearchable riches of the Gospel. But however much has been done to spread the light of Divine truth, and however progressively these efforts are increasing, a number of years will probably elapse, before the same devotedness will be exhibited by the Baptists in this country as are manifest by our brethren in England. Although they are by law compelled to pay their proportion of the expense of supporting the religious establishment of the country, they have nevertheless shown much constant and untiring zeal, in aiding and supporting the public benevolent objects, which have claims upon their liberality, that at the same time they excite our admiration, are examples which we shall do well to imitate. It was with pleasing emotions that we read the article on the first page of this paper, in which is mentioned the amount contributed at a late public meeting in London. This was probably a greater proportionate sum, for then, than \$10,000 would be for our brethren in this country. Here, we seem to give the crumbs; there, they cut off slices.

We have not exhibited this contrast, with a design to say aught against our brethren, who are now awakening to their duty; but to stimulate them to still greater achievements.

A letter from Rev. Mr. Sowle, to a gentleman on Long Island, published in the New York Baptist Repository, alluding to the meeting of the Baptists in London, says—

"Never was I at such a meeting in my life. The excitement produced in the minds of all present, exceeded everything I ever read or heard of. The tone of liberal feeling was raised to its highest pitch. Those who had money at their command gave to the utmost of their ability, and those who had not, gave their *brooches, rings, spare plate, &c. &c.* The sacrifices all seemed ready to make, proved their love to the cause of Jesus, and their resolute determination that the Bap. Miss. Society should no longer be disgraced and cramped in its energies by a debt of £4000."—*Bap. Bap.*

We publish items under the head "Police," on our third page, that people visiting the great emporium of trade, may use all needful caution, to prevent the loss of their money, &c.—Notwithstanding the great efforts which are now making in our large cities, to better the moral condition of the inhabitants, we witness an increase of crime, we fear greater than their increase of population. It should however be recollected, that before the means now operating, can be fully tested, another generation must come upon the stage of action; and we feel a confidence in believing, that Sunday Schools, Temperance Societies, &c. &c. will have the effect of greatly lessening crime.

AUTUMNAL ASSOCIATIONS.

For the information of our friends, and especially of those who may wish to attend at least a part of the Baptist Associations to be held the ensuing Autumn, we give the time and places at which several of them are to be held.

On the First Wednesday in Sept. the Westfield will be held at West-Springfield, Mass.

On the Second Wednesday the Warren, at N. Bedford, Mass.

On the Third Wednesday, the Boston, at the Federal-street Baptist Meeting-house in Boston.

On the Fourth Wednesday, the Salem, at East-Haverhill, Mass.

On the Fifth Wednesday, the New-London, at Lebanon, Conn.

On the First Wednesday in October, the New-Haven, with the Woodbridge and Salem church.

On the Second Wednesday, the Hartford, at Southfield, Conn.

NOTICE.

The Rev. Josiah Brace, will deliver an Address before the Hartford County Peace Society, on Wednesday, Sept. 2d, at 3 o'clock, P. M., in the Meeting-house in West-Hartford. Those who feel interested on the subject, are invited to attend.

NOTICE.

The Monthly meeting of the New-Haven Unit Conference, will be held with the Baptist Church in Meriden, on Wednesday, the 9th of Sept. at 10 o'clock, P. M.

Public service to commence at 2 o'clock.

IRENUS ATKINS.

There is no calling or profession, however ensnaring in many respects to a Christian mind, provided it be not in itself simply unlawful, wherein God has not frequently raised up faithful witnesses, who have stood forth as examples to others, in like situations, of the practicability of uniting great eminence in the Christian life with the discharge of the duties of their profession, however difficult.—*Cecil.*

POLITICAL.

The German papers state that the knowledge of the defeat of the Grand Vizier considerably abated the military ardour of the Turks in Belgrade. The Pacha of Belgrade seems to be fully sensible of the importance of the defeat of the 11th June, and to entertain great apprehensions of the issue of the campaign. He is besides very uneasy at present campaign. His General Geismar keeps possession of, interrupting the navigation of the Danube, and threatening the country on the right bank of the river. It is thought at Belgrade that the Servians will take advantage of the vicinity of the Porte, and that Gen. Geismar, in occupying Rachova, acted in concert with the chiefs of that nation. Such a concert may, however, be reasonably doubted, as the Turkish authorities watch with the greatest attention every step of Prince Miesch and his friends, and would call them to account on the slightest suspicion. Meantime, the Pacha of Belgrade takes every precaution to preserve tranquillity, and his communications with Widdin and Travnik are very frequent. A few days ago a large quantity of corn was sent from Belgrade to Widdin.

Letters from Constantinople of June 18, state that Sir Sydney Smith is to take command of the Turkish fleet, or to assist in their naval councils; that the Ottoman forces amount to 300,000 men, and are daily organizing new regiments.

The Pacha of Cairo has ordered all the Mussulmen to cut off their beards. The order was not relished well by the Egyptians, who asked "what shall we do when we want to swear by our beards?" "Swear by your chins," said the Pacha. To prevent one man laughing at another, a day was appointed, similar to a general sheep shearing, and their faces were all shorn at the same time.

The war between the Viceroy of Egypt and the Wehahites is still carried on with great activity. The troops of Mahomet are said to have suffered much.

SMYRNA.—Intelligence has been received at Boston from Smyrna, to the date of June 3d, which mentions the sailing of the Turkish fleet from the Capital for the Black Sea, on the 31st May; and reports the capture by it of a Russian corvette, and the sinking of two frigates. It also gives a Turkish account of the engagement near Varna.

The Scotch papers of June 30 speak favourably of the crops of corn in Scotland. The wheat had come finely into ear. Barley and Oats were fast following, and both very promising. Potatoes and Turnips will be great crops.

There appears to be a good deal of disturbance in some parts of Ireland. Whether this is owing to the approaching election struggles, particularly that of Mr. O'Connell, or to some other more general cause, we do not know. As far as it is an election struggle, when they have become more used to the new state of things, it is probable they will settle down into much such a temper as we manifest here from time to time, and carry on their controversy in newspapers and caucuses, and content themselves with calling one another hard names.

Four thousand weavers made application to the Duke of Wellington for means to emigrate in a body to Swan River. The Duke replied to them that he deeply regretted their distresses, but had not the means at his disposal to defray the expense of their transportation.

The proprietors of the London Morning Herald have presented for a libel by Messrs. Thompson, Foreman & Co. iron and lead manufacturers in the city of London. The alleged libel was to the following effect:—"An extensive house in the city, in the iron and lead trade, yesterday borrowed 100,000 pounds of the Bank of England. These trades are in a very bad state."

Count de Montholon, who received from Bonaparte a great fortune, as the reward of his devotion to him, after dissipating his fortune, has just been condemned to imprisonment for having unduly appropriated to himself 33,000 fr.

A steam vessel of 200 horse power, called the Columbia, has been launched in England. She is intended for the service of the new settlement at Swan River.

Extraordinary Printing.—The London Atlas newspaper published on the 14th March, had 20,000 copies struck off in the space of a few hours—each copy containing 40 feet of printed superficies, therefore, 800,000 square feet of printed surface were produced, capable of covering an area of about 20 acres. This number of copies consisted of 330,000 leaves, measuring sixteen inches in length, of 648,000 pages, or of 3,320,000 columns, or of 241,920,000 lines, or 2,319,300,000 words. Assuming, therefore, that an ordinary octavo volume of 500 pages, each of 34 lines and of 10 words in each line, contains 170,000 words, the press of the Atlas may be said to have printed in the course of a few hours, sufficient matter for 14,230 octavo volumes. If the sixteen leaves of each copy be cut out and placed end to end, they would reach from London to Salisbury; and if each leaf be divided into its respective columns, and similarly arranged, the printed slip then formed would be of sufficient length to go round Middlesex and the seven surrounding counties. The whole of the machinery by which these wonderful effects were produced, consists of two large and two lesser cylinders, put in motion by a steam engine of Maudslay's of four horse power, managed by three boys, whose interference on the occasion was strictly limited to the presenting the end of the enormous blank sheet to the first cylinder, and to the receiving it in a few seconds, printed on both sides, as it was discharged by the last cylinder.

From Central America.—The Philadelphia papers quote a letter from Omoa, dated July 12th, which states that an order had been received, directing all Spaniards, who had taken an active part against the natives of St. Salvador, to leave the country; and that, at the time of writing, they were preparing to embark.

ILLINOIS.—The Rev. J. M. Ellis, of Illinois, gives an account of Sangamo, Morgan and Greene counties, in that State. He says the average quantity of corn per acre is 50 to 60 bushels, without manure and without any other tending than by the plough. Average of wheat 25 bushels. Fruit and vegetables in abundance. Corn and wheat fields of 50 to 80 acres are very common. A native of New England raised 1950 bushels of onions from a field of ten acres, by the labour of one man. Many farmers from New England have settled in these counties, and large framed barns are increasing rapidly. Mr. E. says that in consequence of the fertility of the soil, the people have much time without employment, and he is apprehensive that this leisure will be devoted to indolence and vice as in other similar countries.

Military.—The state of Delaware has abolished their militia system altogether. The Philadelphia Aurora says that it is a creditable act, and we cherish the hope that Pennsylvania and other states will follow the example. It has been estimated that it costs the state of Pennsylvania and its citizens upwards of three millions of dollars annually to support the caricature of an army—to perpetrate a series of periodical nuisances; to scandalize and bring into contempt the military art; to corrupt the morals of the people, &c. without the least particle of benefit, immediate or prospective, to the state. The Aurora further says—

"It has been established by the concurrent testimony of most of the eminent military men of the country, that the militia laws, as universally enforced and observed, in place of promoting military science and discipline, produce a direct contrary result. No dispassionate person, who has ever witnessed our militia musters, trainings, and battalion days, will for a moment doubt the correctness of this conclusion. As military displays, they are a ridiculous burlesque—as schools of vice, deplorable—many a youth is there initiated into the practice of drunkenness, and the records of the county courts bear testimony to the violence done to morality. Insubordination, disorder and debauchery reign predominant and uncontrollable."

OHIO RAIL ROAD.—The reports which have been circulated of outrages committed on the line of the Ohio Rail Road, of murders, &c. by the workmen, prove upon enquiry, to have been greatly exaggerated. A few of the men had been discharged by the contractors for disorderly conduct, and they in retaliation had threatened the contractors and caused some damage to their property. Seven or eight of the men who were concerned have been arrested, and they surrendered themselves without difficulty. The greatest difficulty which the sheriff of Baltimore American, was to keep the posse who accompanied him to suppress the riots, within bounds. As they had left Baltimore expecting a fight, they appeared determined not to be disappointed. The disturbances among the laborers appears to have arisen from the too free indulgence in whiskey.

Stupendous Undertaking.—The long contemplated junction of the Rhine and the Danube is announced as about to be undertaken by a company in Paris, on a patent for ninety-nine years. The plan is to enlarge and clear the channel of the Danube from Ulm to Tullingen, and thus into the grand duchy of Baden; to carry the navigation by a canal through the Black Forest, in the direction of the valley of Kinzing; and finally, to make the Kinzing navigable where it falls into the Rhine near Kehl. The chief difficulty is expected in the Black Forest, where a tunnel will be necessary.

A few days ago, in the village of Catskill, says the newspaper of that place, "Mr. Camfield, a respectable smith of this village, had constructed a peculiar fire on his forge, of bituminous coal, to take what he technically terms a welding heat. The fire was covered in such a manner as to allow little or no heat to escape, and nothing but the smoke or a small blue flame appeared above the roof of coal. After blowing for some time, he had occasion to stop his bellows for a few seconds, and when the boy who tended the bellows was directed to blow again, he accidentally made a reverse motion with the pole, the consequence of which was an explosion of his bellows, with a report resembling that of gunpowder. The clapper of his bellows was split, and the leather torn from the wood to a considerable extent. The fact is, the short respite given to his bellows, had converted it into a gasometer, and the contrary motion of the bellows pole had drawn fire from the forge. Had the bellows been fully charged, serious consequences might have been the result.—Mr. Camfield may be grateful that he lives in an enlightened age, as another century might have subjected him to the charge and ordeal of a wizard."

UNEXAMPLED ABSTINENCE.—Mr. Renben Kelsey, a respectable young man of Fairfield, in this county, aged about 25, is said to have subsisted on nothing but cold water for more than forty days! His mind seems to have been partially abstracted, and he has chiefly kept his room, apparently averse to any intercourse with the world, for nearly three weeks past; the quantity of food taken by him for the last twelve months is supposed to be less than that required for the ordinary nourishment of an infant; but during the period first named, neither persuasion, threat, or force, have been effectual to make him swallow the least sustenance of any kind. Some particles of food, crowded between his teeth two weeks ago, were discharged from his nostrils directly after, and no further compulsion has been used. He is described as wasted to a ghastly skeleton; still he is thought in a great measure to retain his senses, and to enjoy the benefit of sleep. This afflictive case is the most unparalleled, and has thus far baffled all the efforts of medical skill.—Little Falls Friend.

From the New-York Daily Advertiser.

POLICE, Aug. 22.

A young man was brought up and committed for stealing a piece of calico from the store door of No. 137 Broadway.

A man for stealing iron drawing chains from 10th street and Bowery.

A young man for stealing canvas from a brig in the North River.

Pocket Picking and Robbery.—This business is carried on to an alarming degree.

On the 21st, a gentleman had his pocket picked of a pocket book, containing \$13, a note of hand and papers.

On the same day, another, of a pocket book, containing \$10, several notes of hand, papers and drafts some of which had been paid.

On the same day, another, on board the steam boat New Philadelphia, of a pocket book containing upwards of \$50, notes of hand, papers, &c.

On the same day, clothing, bedding, &c. was stolen from No. 18, Roosevelt street, by a servant girl, as is supposed, she having decamped in the night.

Same day, a trunk marked C. H. containing women's wearing apparel, many of the articles marked M. J. from the steam boat North America.

A leather trunk, marked Barry, containing clothing, from the steam boat Trenton, from Philadelphia.

On the 22d, a large yellowish trunk, from the office of the North River Steamboat Line, containing clothing, a uniform coat, a box of Jewellery, &c. Some of the clothing marked J. T. H.

Same evening, a gentleman on board of one of the North River steam boats, on his way up, had his pocket picked of \$1600.

On the same night, the store of Messrs. Richards & Morrell, corner of Pearl street and Burling slip, was broken open and robbed of nine dozen of silver spoons, watches, jewellery, &c.

On the 23d, from a house, in High street, Brooklyn, silver spoons marked E. H., silver can, cream pot, &c.

On the same evening, money, from the money drawer of a store in Chambers street, by a tall man who stepped in for something, and sent the boy out to get a bill changed.

On the same evening, from the house 101, Houston street, a hair trunk, containing clothing and papers.

On the same day, on board of the steam boat North America, a pocket book with \$30, from a gentleman's pocket.

On the 23d, eight silver table spoons marked E. T. from No. 20, Howard Street.

On Tuesday evening a young woman, named Mary Ferguson, servant in a house in Thames street, committed suicide by taking opium.

The Slave ship Fame, of Cadiz, arrived at Havana from the coast of Africa—landed 300 and odd sick slaves on the coast to windward of Matanzas, and lost 600 slaves and 60 of her crew on her passage from Africa.

From the Boston Daily Advertiser.

SOME ACCOUNT OF THE SIAMESE BOYS, LATELY BROUGHT TO BOSTON.

Dear Sir.—In compliance with your request, as well as in obedience to what I consider to be a professional duty, I undertake to give some account of the Siamese boys, and particularly of the medium by which they are united together.

The boys are supposed to be about 18 years old. They are of moderate stature; though not as tall as boys of that age in this country. They have the Chinese complexion and physiognomy. The forehead is more elevated and less broad than that of the Chinese, owing to malformation. They much resemble each other; yet not so much but that upon a little observation, various points of dissimilarity may be noticed.

The substance by which they are connected is a mass two inches long at its upper edge, and about five in the lower. Its breadth from above downwards may be four inches; and its thickness in a horizontal direction two inches. Of course it is not a rounded cord, but thicker in the perpendicular, than in the horizontal direction. At its lower edge is perceived a single umbilical, through which passed a single umbilical cord to nourish both children in the fetal state. Placing my hand on this substance, which I will denominate the cord, I was surprised to find it extremely hard. On further examination this hardness was found to exist at the upper part of the cord only; and to be prolonged into the breast of each boy. Tracing it upwards, I found it to be constituted by a prolongation of the ensiform cartilage of the sternum, or extremity of the breast bone. The breadth of this cartilage is an inch and a half; its thickness may be about the eighth of an inch. The cartilages proceeding from each sternum met at an angle, and then seem to be connected slightly, so as to form a joint. This joint has a motion upwards and downwards, and also a lateral motion; the latter operating in such way, that when the boys turn in either direction the edges of the cartilage are found to open and shut. The lower face of this cartilage is concave; and under it is felt a rounded cord, which may be the remains of the umbilical cord.—Besides this there is nothing remarkable felt in the connecting substance. I could distinguish no pulsating vessels.

Each whole of this cord is covered by the skin. It is remarkably strong, and has no great sensibility, for they allow themselves to be pulled by a rope fastened to it, without exhibiting uneasiness. On ship board, one of them sometimes climbed on the capstan of the vessel, the other following as well as he could, without complaining.

When I first visited the boys, I expected to see them pull on this cord in different directions, as I soon perceived that this did not happen. The slightest impulse of one to move in any direction, is immediately followed by the other; so that they would appear to be influenced by the same wish. This harmony in their movements is not the result of a volition, excited at the same moment. It is a habit, formed by necessity. At an early period of life it is probable they sometimes differed. At present, this is so rarely the case, that the gentlemen who brought them have noticed but a single instance.—Having been accustomed to use the cold bath, one of them wished it when the weather was cool, to which the other objected. They were soon reconciled by the interference of the commander of the ship. They never hold a consultation as to their movements. In truth, I have never seen them speak to each other, although they converse constantly with a Siamese lad, who is their companion. They always face in one direction, standing nearly side by side, and are not able, without inconvenience, to face in the opposite direction; so that one is always at the right, the other at the left. Although not placed exactly in a parallel line, they are able to run and leap with surprising activity. On some occasions a gentleman, in sport, pursued them round the ship, when they came suddenly to the hatchway, which had been inadvertently left open. The least check would have thrown them down the hatchway, and probably killed one or both, but they leapt over it without difficulty.

They are quite cheerful; appear intelligent; attending to whatever is presented to them, and readily acknowledging any civility. As a proof of their intelligence it is stated, that in a few days, they learned to play at draughts well enough to become antagonists of those who had long been versed in the game.

The connexion between these boys might present an opportunity for some interesting observations in regard to physiology and pathology. There is, no doubt, a network of blood vessels and some minute nerves passing from one to the other. How far these parts are capable of transmitting the action of medicines and diseases, and especially of what particular medicines and what diseases, are points well worthy of investigation. Captain Coffin informed me they had never taken medicine since they had been under his care. Once they were ill from eating too heartily, but were relieved by the efforts of nature. He thinks that any indisposition of one extends to the other; that they are inclined to sleep at the same time; eat about the same quantity, &c. Both he and Hunter, the gentleman who united with him in bringing them here, are of opinion that touching one of them when they are asleep, awakens both.

The pulsations of the heart are exactly alike in both boys. I counted seventy three pulsations in a minute, while they were sitting; counting first in one boy, then in the other. I then placed my fingers on an arm of each boy, and found the pulsations take place exactly together. One of the boys stooping suddenly, I lost sight of his pulse; he became much quicker than that of the other; but after he had returned to his former posture, in about a quarter of a minute, his pulse was precisely like that of the other boy. This happened repeatedly. Their respirations are, of consequence, exactly simultaneous.

This harmony of action in primary functions, shows a reciprocal influence, which may lead to curious observations, and important deductions.—Whether it will be my power to obtain any further information in regard to it, is uncertain. If not, some one else can better accomplish the task.

Let me add that there is nothing unpleasant in the aspect of these boys. On the contrary, they must be viewed as presenting one of the most interesting objects of natural history, which have ever been known to scientific men.

You are at liberty to employ the above statement in such way as you think likely to be useful. I have the honour to be, Yours, &c.

JOHN C. WARREN.

Wm. Sturgis, Esq.

It is satisfactory to learn that a large number of farmers have it as much a matter of principle as of economy, to curtail, or abolish in many cases, the use of rident spirits in harvesting. Twenty farmers near Waterbury, Conn. and about 100 others in Washington Co. Penn. have had all their summer's work done without using a drop of liquor. The experiment has satisfied them that men can do more, with less noise and less quarrelling—with better appetite and better health—without strong drink than with it. In many instances in this (Monroe) county, similar efforts have been attended with equally flattering results.—Rochester Tel.

Whale Ship.—The ship Pacific has arrived at New Bedford with about 3000 bbls. of whale oil, from the Pacific ocean. This is considered the largest cargo of sperm oil ever obtained in a voyage of 26 months—it is the largest ever imported into New Bedford.

Antiquities from Peru.—In the ship Pacific above mentioned, a gentleman has brought home two boxes filled with relics of the workmanship of the aborigines of Peru; probably fabricated in the days of their Incas. The articles are of earthen ware, well baked, kneaded into the forms of bottles of various sizes, from a pint measure to such as might contain more than a gallon. They are ornamented on the outside with the figures of different animals, probably such as are found in that country. Some of them present the appearance of two small bottles connected together with a vent to admit the air into one bottle while the person was drinking from the aperture at the other.

SUMMARY.

SALEM, Aug. 20.

On Monday afternoon appropriate services were performed at the First Church in this town, being the second anniversary commemoration of the establishment of this church, the First Congregational Church which was planted on the American Continent.

PHILADELPHIA, Aug. 22.—Already we have great abundance of delicious Peaches in our market. This day, those of the most exquisite flavour, of the largest and most beautiful forms, with all their juices ripened, are selling at 75 cents a bushel basket. Inferior fruit sells at reduced prices.

THE INDIANS.—The alarm on the Missouri frontier concerning the Indians, has ceased, and the military orders issued on the occasion have received their fulfilment. The stories which were headed "Indian Murders," &c., turn out to have proceeded from a small affair in which the whites were the aggressors, and they were guilty of the blood that was shed.

Fire by Lightning.—The barn of Mr. Freeman Fenno, of Templeton, was burnt by Lightning on Sunday the 9th inst. and all its contents. The inhabitants of the place on the next day collected in numbers sufficient to procure the materials for a new building of the same dimensions of that which was burnt; on Tuesday framed and raised it; on Wednesday completed it; and on Thursday nearly filled it with hay! This is what may be termed insurance to the full amount, and makes true the proverb, "he that is surrounded with good neighbors hath an estate."—Worcester Spy.

The Painesville, Ohio paper announces the arrest of a gang of counterfeiters who have been long engaged in manufacturing spurious coin in that section of country. One of the men, whose name is Belcher, and upon whom some of the dies were found, is said to be from Michigan; the name of another is Croft.

The Beaufort Gazette of the 13th inst. states, that the caterpillars have appeared and commenced their ravages in different places on St. Helena and Lady's Island.

The same paper says—"A Pelican was shot at Bay Point last week, measuring eight feet across the wings from tip to tip. The pouch was capable of holding 11 quarts and a pint of sand."

The Little Falls, (N. Y.) Gazette states, that several persons are reported to have been mortally poisoned at Spraker's Basin, by eating peckles which had been kept too long in a brazen vessel.

The Cataraqui bridge in Upper Canada has been completed. The dimensions of the bridge are 600 yards in length and the piers are 80 feet apart.

In a silver mine in Eaton, N. H. a shaft has been sunk 50 feet. Several hundred tons of ore have been raised. It yields from 90 to 200 ounces to the ton.

The Rev. Mr. Church has been chosen President of the University of Georgia, in place of Dr. Wadell, resigned.

The Pendleton Messenger of the 5th inst. states that "the crops are unusually promising, and it is probable that notwithstanding the immense quantity of rain which fell during the early part of the season, corn will be as cheap in the fall as it has been for many years past. Wheat and oats were injured by the wet weather, and the former is generally of an inferior quality."

A dog, supposed to be mad was killed a few days ago, in Charleston, S. C. after having bitten two or three persons, and four or five dogs.

On the 6th of August, when the Steamboat Native was about 25 miles below Portsmouth, Ohio, her steam pipe gave way, and the whole of her steam was discharged, which created great alarm—several jumped overboard, and two men, deck passengers, named Wolf and Paxton, were drowned.

At Zanesville, Ohio, on the 14th inst. the large grist and saw mill on the canal, owned by Messrs. Henry & Granger, was destroyed by fire. The property was insured to the amount of ten thousand dollars.

Josiah Broas was killed on Wednesday last near the house of John Rasien, in the town of Minisink, Orange County, by being thrown from a wagon, the horse attached having taken fright.

Five robberies took place on board steamboats on Friday last, and in two instances a considerable amount of booty was obtained.

The Hussar frigate was reported to be near at hand at Quebec, bearing the flag of Rear Admiral Ogle.

Blubber oil for tanners has been made this season of common fish, exposed to the heat of the sun in hoppers.

The prospect for crops throughout the mining country are extremely flattering, and already begin to dissipate the fears of want during the next winter.

The Mississippi river is still very low, but is now moderately rising. Should the rain continue to fall in this and the upper country, as rapidly as it has for several days past, we may expect a considerable rise of water.

The Eagle Tavern in Augusta, (Geo.) was burnt on the morning of the 14th, with the furniture and several of the out buildings. It was supposed to have been set on fire, as an attempt had been made a few nights before to burn an adjoining warehouse.

FIRE.—We learn that at the Chemical works at Newton, of which Dr. Clark of this city is agent, one building only, but that the most valuable, was burnt at midnight of Tuesday. All the books, papers, &c. were lost. This part of the works was insured for \$125, which will not cover the loss.

The Chemical works at Waltham, consisting of two or three buildings, of which Mr. Dana was agent, took fire about the same time, and were all consumed. The loss is considerable and there was no insurance. The works are about two miles apart, and there is scarcely a doubt that both were set on fire.—Bust. Pat.

COPPER.—We have this day seen a specimen of pure metal copper, obtained from the ore which has been recently dug from Mr. Ansley's Copper Mine, near Mineral Point. We learn from that gentleman, that there is, in all probability, a large body of this valuable ore in that section of country; and it is only requisite that the manufacture of copper be commenced, to render it a valuable article for exportation.

Stage Accident.—One of the stages from Boston, on its way to Providence, was on Friday overturned

near Dedham, and all the passengers considerably injured. A child had one of its wrists broken. The accident was occasioned by the breaking of the reins of one of the leaders. The top of the stage was broken in and one of the passengers by the violence of the shock was forced through the aperture.

Dangerous Mistake.—It being understood that some recently published chart of this coast, represents Gannet Rock with a light upon it, we are requested by the Chamber of Commerce of this place to take public notice of this mistake, for the benefit of those steering by any such chart for a port in the Bay of Fundy, as no light has ever yet been erected there. We trust also, that our brother Editors in all parts, will also notice the circumstance, in order that every means may be made use of, to prevent the loss of lives and property.—St. John N. B. City Gaz.

On Thursday last two lads, one of them a son of Mr. J. Whitbanks, bell founder, in Market street, were running on the other side of the Schuylkill. One of the guns had snapped, and while it lay across the lap of the boy, who was fixing the first, young Whitbanks attempted to go ahead—and just as he was passing, the gun accidentally went off, and he received the whole charge in his leg, below the knee. The limb was most shockingly shattered, and the boys were at a considerable distance from any house. In this situation, we are told, he had whose gun caused the injury, took his unhappy companion upon his shoulder, and with great difficulty, bore him to a dwelling; whence he was immediately conveyed to the house of his afflicted parents.—Such was the nature of the wound, and the exceeding loss of blood, before surgical aid could be obtained, that the sufferer survived but a few hours; The deceased was an intelligent and amiable lad, and his sudden fate will be peculiarly afflictive to his bereaved parents.—U. S. Gaz.

Leeches.—Stillman's Journal quotes authority to show, that in the application of leeches, when used a second time, care should be taken with respect to the nature of the disease of the person on whom they are first employed, since diseases have been communicated by their agency.—Alb. Dai. Ad.

The Masters of vessels of Philadelphia have held a meeting and adopted a memorial praying for the passage of laws placing masters on a footing of equality with seamen in relation to the recovery of their wages, the masters at present having no lien upon vessels.

We learn from the Charleston papers that Mrs. Sullivan, a daughter of Mr. Hennis, the Contractor for carrying the mail between that city and Savannah, returned on Saturday last, to her residence on the Savannah Road, about 10 miles from Charleston, from a ride in a rig in company with her brother—the brother got out of the rig, and whilst in the act of assisting his sister to descend, the horse took fright, dashed off with extreme violence, struck the chair against a tree in the yard, broke one of the wheels to atoms, and threw Mrs. S. with such force against another tree, that she was taken up senseless, and expired in less than an hour after.

An instance of tenacity of life was exhibited yesterday, by the heart of a large Alligator, shot in the river opposite this city. For four hours after it was extracted from the body it continued to exhibit muscular irritability, by strong pulsations on the slightest touch. The Alligator was a few inches less than nine feet in length.—Savannah Pa.

A young man named Frederick Chor, a native of Holland or Germany, committed suicide on Sunday at the house of Mr. Zimmerman, baker in Philadelphia. He had been ill for several days, and laboured under great depression of spirits, fearful that his illness might force him to incur debts that he should be unable to pay.

Sudden Death.—We learn that, on the 7th inst. while William Hull, of Millbury, was waiting upon a customer in the store of his brother, James Hull, and in the act of counting some change, he fell upon the floor and expired almost instantly. We understand that no cause can be assigned for the death.—Worcester Spy.

The Baltimore Chronicle of Monday, says—We understand that a riot took place on the Baltimore and Ohio Rail Road on Friday last, in which one man was killed and several wounded. The ring-leaders were, we learn, on Friday evening lodged in jail.

We learn from the Philadelphia papers of Tuesday, that three men employed in transporting stone for the break-water, were drowned on Saturday night in the Delaware, near the quarry of Doct. Jacques, by the upsetting of a boat.

Doctor Israel L. Coriell, of Kingswood, New-Jersey, was killed on Saturday last by the upsetting of his sulkey.

During a shower on the 30th ult. a young woman named Mary Clayton, while spinning at the house of Mr. Hays, near Belvidere, N. J. was struck with lightning and instantly killed.

Mr. Daniel Irish, of Gorham, Maine, aged 40, jumped from the cabin of the steamer, Leader, in a state of derangement, and was drowned.

The Beaufort Gazette, of the 6th inst. says—"The crops of Cotton in this neighbourhood are still very unpromising."

MARRIED.

In this town, by Rev. Dr. Perkins, Mr. Amos Ward, of Torrington, to Miss Eliza Whiting, youngest daughter of Maj. Joseph Whiting.

At Canterbury, Leonard Hendee, Esq. of Hebron, to Miss Sarah A. Bacon.

At Middletown, Ebenezer Farrand, Esq. of the U. S. Navy, to Miss Elizabeth Magill, daughter of the late Capt. John Williams. Mr. Amos Stevens, of Madison, to Miss Nancy Russell, of Haddam, daughter of Capt. Daniel Russell.

At Glastenbury, Mr. Daniel F. Hopkins, of Chatham, to Miss Elvira Taylor.

At New London, Mr. John L. Thomson, of Troy, to Miss Mary P. Thomson, daughter of Isaac Thomson, Esq.

At Norwalk, Mr. Amos Barnes, of Litchfield, to Mrs. Ann Selleck.

At Derby, Mr. Enos B. Miles, to Miss Jane Kinyon.

DIED.

In this city, on the 24th inst. Newton, aged 20 months, son of Mr. Horace Hayes.

At East Hartford, on the 22d inst. Mr. Elisha Benton Reynolds, aged 21, son of Mr. George Reynolds.

At sea, on the 8th inst. on his passage from Cuba, to this country, Mr. Thomas Tryon, merchant, 37 formerly of this city.

At New Haven, widow Esther Stephens, 79, relict of the late Capt. Leverett Stevens.

At Middletown, Mrs. Harriet Miller, 40. Mr. Nathaniel Smith, 89.

At Wallingford, Mr. Jacob Frances, 57.

At Cheshire, widow Jarutia Bunell, 80.

At Norwich Falls, Mrs. Mary Sterr, 57.

At Meriden, Mrs. Amanda Mix, wife of Mr. T. tus Mix.

At Salisbury, Miss Mary A. Whittlesey, 30, daughter of Mr. John Whittlesey.

POETRY.

From the London Baptist Magazine.

ZION COMFORTED.

Fair Zion arise from thy deep degradation,
And cast off thy garments of mourning and woe;
Behold on the hills they that publish salvation,
How swift on their message of mercy they go;
To sinners around thee, in gross darkness lying,
Where dread superstition has held supreme sway;
And see them, the star of fair Bethlehem spying,
Arise from their torpor, and hail the blest day.

Things gracious and glorious of thee are predicted,
By God thy Redeemer, thy bosom to cheer;
Though long time despised, depressed and afflicted,
Thy day shall yet dawn, and thy sun shall appear:
That sun which is destined the world to enlighten,
From error's dark mist human minds to set free,
Shall over the moral horizon yet brighten,
And lead all that see him to God and to thee.

Thy ruins shall rise, and thy waste places flourish,
No sorrow or sighing in thee shall be known;
Thy God, as a father, thy children shall nourish,
And blessings divine shower down from his throne.
No want shall be seen throughout all thy dominion,
Destruction, or wasting, or shedding of gore;
But all be made one, both in heart and opinion,
While war's cruel art shall be practised no more.

Then Zion arise from thy deep degradation,
And cast off thy garments of mourning and woe;
Thy God will adorn thee in robes of salvation,
And favours unnumbered upon thee bestow.
All nations to thee shall pay homage and duty,
And monarchs with transports their offerings shall bring;
While thou shalt remain the perfection of beauty,
The praise of the earth, and the joy of thy King.
S. N.

MISCELLANY.

From "Sketches of Naval Life."

RELIGION IN THE NAVY.

I promised you some remarks on a subject that interests you most—Religion among seamen; and it is one upon which I have bestowed much attention. Some of my most pleasant moments, in the ship, have been those I have spent, with men or officers, in night-watches, or in state-rooms, conversing on the subject; and some of the most anxious, while I have quietly watched the effects of such conversations. "And the result of your observations?" you will say. I answer, *strong hopes, and very many fears.* The sailor's character is a strange compound. He is kind, because he seldom witnesses distress; generous, because his pay is competent and sure; fearless, because familiar with danger; thoughtless, because under no responsibility; changeable in his feelings, because there is little occasion for control; a drunkard, often from fashion; and dissipated, because from under the restraints of society. From all these proceeds his most striking characteristic—there is no dependence to be placed on his resolutions. I have shown you once, how strongly they were formed and braced up, and yet how quickly they yielded when the trial came. From this arises the chief difficulty in producing a permanent impression on religious subjects: I say a *permanent* impression, for fleeting ones are easily made on this class of men, as on all others, and perhaps I may add, particularly on this. There is something in the noble character of the Christian religion, and its motives, that recommends itself strongly to the better part of the man, while no one feels more deeply the excellence of a friend "that sticketh closer than a brother;" that is with us in our wanderings among strangers, to bless and cheer us; that is faithful in trial, and powerful in danger. His vices too are glaring: he stands convicted, weeps, resolves, and sins again. But I have seen some who bore themselves better amid trials. There was considerable seriousness in our ship, at one time last Summer: no one knew exactly how it originated; and it progressed silently, yet was extensive enough to attract attention from all on board. About thirty, I believe, discontinued drinking grog, and nearly twelve were under strong religious feeling. I noticed it first in an unusual application for religious tracts, and a more general reading of the Bible: they formed a kind of association or agreement to encourage and sustain one another, and met in the evening in small groups on the upper deck, to sing hymns and converse. Some of the officers laughed at it; but most of them, I was glad to find, were rather pleased with it than otherwise. I let it go on quietly, as it had begun, but furnished them with tracts, gave advice and encouragement, and watched it with anxiety. Most returned to their old practices; but a few have persevered: I have seen them tried, and they have come well through. One I have frequently heard the officers speak of in terms of high approbation.

We are going to have Chaplains of a different character from the former ones, and this is a subject that interests me greatly. Until the present Secretary came into office, little discrimination was used in admitting persons to that birth; and while it had a few of good scientific acquirements, the moral character of most was indifferent. Mr. Southard resolved to admit none but clergymen, and these of good standing in their several denominations. It is getting to be a respectable station, and our young men of piety and talents are beginning to look to it. But let them pause first, and consider. I regard it as an inviting field to a pious and zealous man; but it is one where much harm may now be done, as well as good. A great deal depends on the impression first made. Officers (and they are the persons on whom success most depends,) have now few opinions on religious subjects. They seldom frequent church on shore, and as to the Chaplains they have had at sea, they were men generally without pretensions to piety, and of course no opinion about it was formed from them. There is a change: they are going to be brought into contact with religious people, and as I have said, much depends on the impression first made. Let me give then the qualities of a chaplain, such as I would have him be.

In the first place, he must have all the better part of a seaman's character, while he keeps himself above even the suspicion of their vices: he must be fearless, for a timid man they will

not respect: he should have dignity of character, firmness and independence when necessary, while at all times he must be modest and unobtrusive: his views of things should be expanded and generous, for a man of contracted feelings is disliked: he must be above the imputation of meanness, for it is utterly despised: he must know how to take care of himself, for no one will do it for him. The last is one of the first lessons we learn on ship-board, and one that must be constantly practised. It is a singular fact, that among us, each man stands alone: among the men, it may be different; but with the officers, though close intimacies are generally formed, friendships seldom are. I speak of friendship in its strongest sense. If duties are to be performed, each one attends to his own; if rights are invaded, each asserts his peculiar ones himself. The Chaplain too must feel this: he must know what is due him, and require it from others, or he will not be respected; but it must be done with mildness, while his manner shows sufficient self-respect. This last feeling is no where more necessary: when an officer ceases to respect himself, he is prepared very soon to lose the respect of others. He must with all this be gentlemanly in his manners, for his station will often lead him into the best society, and an officer abroad is no longer an individual, but the representative of his nation. A man subject to sea-sickness will suffer from it, both in comfort and character. Prudence is necessary every where, but especially in a ship of war. He must not encourage vice even by a smile; but must not be quick at noticing faults: he must feel constantly, that he is there, not to condemn others, but to reform them. He should check more by example than speech; and the quieter he is about it the better. If conversation takes an improper turn among the company he is in, the best reproof is to leave them; and this will apply to most other things: it is a reproof no one can quarrel with, while it will be felt by all. He should be well educated, and above all, though I bring it last, he must be pious; and his piety must be of that noble, and elevating, and purifying kind, that comes not from men and systems, but from the Bible. There is no place so trying to a religious person, all through, as a man of war. He is in close contact with his fellows, men on whom his life should be a constant reproof, and who therefore scan his life, and feelings, and words, and his very thoughts, with a searching eye. He may have Christian society; perhaps he will not. And no one, but he who has felt it, knows what it is to live months and years, where there is none to whom you can throw open all your feelings, and look for sympathy; none to say to you "God speed you my brother;" to live among those who talk familiarly of things you have scarcely heard named before; where oaths are common language, and Sabbath regularly profaned; where matters you have loved as holy and sacred, are unknown, or spoken of with a smile; and all this, till your own heart begins to catch the infection, and you start with alarm to find the disease you came to cure fastening on yourself. This is a Chaplain's birth, and you ask, who is sufficient for these things? I answer, He is, who is sufficient for all things, and the man who does not depend on God for sufficiency, has no business there.

To such a man as I have described, the Navy presents an inviting field for usefulness. The circumstance that throws his own character open to strict scrutiny, will turn greatly to his account: among men associated with him so closely, his influence will operate in silence, but with certainty. To the Midshipmen his duties will open a ready access, and present him in a prepossessing attitude. It is the Chaplain's business to instruct them in Navigation. It is true, in large ships, a distinct officer is usually employed as instructor; but the laws impose it also on the Chaplain, and he is sometimes required to "lend a hand." If he engages readily in this duty, showing an interest in their improvement, assisting them in the practical as well as the theoretical parts of navigation, he will find himself gaining on their confidence, and the way opening to the exercise of his higher and more useful duties, as a minister. To the men it is necessary only to be affable and kind. The stern character of Naval discipline renders this a rare quality in the intercourse between officers and seamen, and indeed it is seldom admissible: but the Chaplain comes among them in the character of a friend, not of a stern superior; and the sternness of others will give to his mildness a still greater effect. Their feelings are easily touched, and I have, by getting the doctor's permission, and sending a plate or two of soup to a sick man, made a friend that would stick by me in the hardest extremities. I have frequently been pleased by their attachment to officers, and their readiness to do little kindnesses for them. I recollect once the launch was sent for water, and swamped in a surf: each had to shift for himself, but the first care was for the officer, who could not swim: his hammock boy insisted on being suffered to carry him ashore, though Old — as he is usually called, is no trifling load. But to return: this intercourse should be always spiced with a little dignity on the part of the Chaplain: with this, let him shew them kind looks, and a kind heart; enquire occasionally about their families, or draw them into a tale of their adventures, and he will soon find in each of his parishioners a rough, but a warm and faithful friend. He should supply himself with books adapted to their capacities and characters: they will frequently come for "some pleasant book to read;" and I have frequently regretted the want of such. Small histories, and story books will be most acceptable, and these he may blend with those of a better character. I have never been able to keep a supply of tracts, though I have procured them as often as I could. Their size, and their language generally, are well adapted to a ship: after a distribution, I have always seen the men reading them all around the decks, where I believe they met with more attention and respect than they would have done ashore.

Going as most chaplains do, among new characters and new scenes, it will be some months

before they understand the full dimensions of their situation; and until then, they should hold a quiet and unobtrusive course, studying all things but saying little: for an imprudent step, at first, will lead to serious inconveniences. Such a person will at first be viewed with jealous eyes, perhaps as an intruder, provided indeed by government, but yet not necessary; an unwelcome check on their conduct, and perhaps he will even get harder names. Should any imprudencies or frailties give occasion, he will feel he is not among brethren desirous of throwing a veil over a pastor's delinquencies, but among men, the most expert perhaps in the world at "running," as the term goes; and perhaps they will "run" him out of the vessel. So he must be cautious, and in a short time he will find that worth of character has its friends in a ship, as well as in every other place. There is one chaplain, I have often heard spoken of, and always in very high terms; he has not gained this either by a "half way" course; but is a gentleman who would stand high on shore as well as in a ship. I will add but one remark more: never send men into the Navy as missionaries; for the name itself would stir up a thousand bitter feelings, and stop up every avenue towards men's hearts.

I now turn me to the Navy itself, and say that there is a fault among them. The law provides for prayers every morning and evening, on board. Compliance with this would be difficult, perhaps impossible; and the law, as it will always be a dead letter, had better be repealed; but the services of the Sabbath ought to be a matter of more attention than they are. It is true, all have to attend, and the strictest propriety is enforced. I recollect Captain Patterson's sending for a midshipman one day, after service, and reprimanding him for only holding his hat over his head, to shield him from the sun. But, to use an excellent maxim of the same gentleman, what is worth doing at all is worth doing well. The carpenter's gang could in a short time "rig a church," as it is called in the British service, that is, lay planks from gun to gun, and so provide seats for the men, while chairs might be brought up for the officers, so as to make all comfortable, when it would be proper to sit. As it is, they stand almost universally in our Navy, during service; and the exercise must be short, or men become fatigued and it does little good. This ought not to be: the feelings of the chaplain should be made easy on that subject, and men's minds be left free to attend to him; and then only will the service take that devout and solemn character, which the worship of the most High ought to have.

There is no place where the searching motives of religion are more needed than in a ship. Our gangway has often been witness to this. We call it wholesome discipline, and it is so; but natural health is far better than that which we get from medicines. Purify the fountain, instead of acting on the streams. Give them religious principle: make them feel that waking or sleeping, in private or among their fellows, through every moment and in every act, there is an eye upon them keen, searching, and in their guilt, fiery and wrathful: make them love with supreme affection, the God who made and preserves, and the Saviour who redeemed them: give them the charity that "suffereth long and is kind; that envieth not; vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not its own; is not easily provoked; thinketh no evil; rejoiceth in iniquity; believeth all things; hopeth all things; endureth all things; and never faileth:" teach them to "let love be without dissimulation: to abhor that which is evil, and to cleave to that which is good: to be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; to be not overcome of evil, but to overcome evil with good," and then you may throw iron gags and manacles into the sea.

KROOMEN.

There are now in the city of Baltimore, six native Africans, belonging to the tribe called Kroomen. (A highly interesting account of this remarkable tribe, by Thomas Ludlam, Esq. formerly Governor of Sierra Leone, will be found at the 43d p. of the first volume of our work.) These men, while seeking employment on board a Mexican Brig off Cape Montserada, had the misfortune to lose their canoe in a gale of wind, and the brig being driven out to sea, they were compelled to come to the United States. The commander of the brig, (Capt. Woodside of Baltimore, who so gallantly aided Mr. Ashmun in his attack on Trade Town,) has treated them with the utmost kindness, and indeed for several weeks, supported them entirely at his own expense. Their anxiety to return to their families, (who are altogether ignorant of their fate) is extreme, and we rejoice to add, that they will probably obtain passage in the vessel about to be engaged to take certain recaptured Africans from St. Augustine to Liberia. The chief, Prince Will, and his brother Walker, have made a short visit to Washington, and some valuable information has been derived from them, in regard to the African coast, and particularly in regard to the character of their country, and the habits and customs of their tribe.

Prince Will was employed a great part of the time, for several years, by the late Colonial Agent, Mr. Ashmun, and by the fidelity and energy of his conduct, proved himself worthy of all confidence, and rendered essential service to the Colony. He stood by the settlement in the perilous conflict of 1822; in his canoe bore tidings of its danger to the Colony of Sierra Leone, and thus secured the friendly interposition of the British Naval Officers at that station. Subsequently at Trade Town, he guided the canoe, from which Mr. Ashmun landed in the face of a numerous band of armed pirates, and of all the Kroomen generously exposed his life in support of the brave white man, who had so long been his friend. Prince and Walker are both intelligent and manly in

their aspect and deportment, and exhibit in their forms and well proportioned limbs, a degree of strength and activity which would hardly suffer by a comparison with the models of ancient times.

The Kroomen are the labourers and water-men of the coast, and upon them consequently, are the masters of vessels, visiting Africa, more or less dependent in obtaining intelligence concerning trade, procuring supplies of fuel and water, and in bringing off from places where landing from boats is difficult, such merchandise or slaves as they may have purchased. On this account, and because slavery is not tolerated among Kroomen, the rights are respected even by slave dealers, and they fearlessly board any vessel which makes its appearance, in search of employment. Not unfrequently is their passage given them from one part of the coast to another, and to such an act of courtesy from a commander well known to them, they seem to think themselves entitled. As a tribe, they are shrewd, industrious, abstemious, extremely sensible to kindness or insult, and very ambitious of distinction in their own country.

Their Government is perhaps justly denominated patriarchal, nor are any people in the world perhaps, equally attached to their superiors. To introduce civilization and Christianity among the Kroomen, is an object of vast importance in our efforts to enlighten Africa. Their refusal to aid those engaged in the slave-trade, would do much for the abolition of that traffic. Let them be converted to Christ, and their salutary influence would soon be felt at every commercial station from the Senegal to the Zaire.

Prince Will has expressed an earnest desire that American settlements might be established among the Kroomen, and we will not cease to pray, that his countrymen may soon behold the everlasting Light.—*African Repository.*

MINISTERS' DEPARTMENT.

To preach the gospel, a person must receive an unction from the Holy One expressly for the work. He must be instructed in the sanctuary of the Lord, where the state and end of the wicked are discovered. They must have so clear a discovery of the way of life and the means of grace, the requirement of God and the duty of men, and such a sense of their own duty and responsible station, that like Paul, they must know that wo is unto them if they preach not the gospel. The spirit of the Lord God must be upon them, as well as in them; that is, they must not only have Christ formed in their souls the hope of glory, but they must be led by his spirit to view the state of the wicked, who are dead in trespasses and sins, an example or figure of which we have in the experience of Ezekiel, chap. xxx.

Again: To feed the sheep and lambs of Christ—to strengthen the weak—to comfort the feeble minded—to encourage the afflicted—to succour the tempted—to relieve the distressed—and to build up saints in the most holy faith, all of which pertain to the work of the ministry, a person should be experimentally acquainted with the various trials, temptations, griefs, joys, comforts, &c. which are attendant on the Christian course in this life; for no man can systematically instruct others in those things of which he has no knowledge himself.

Further: Men called of God to preach are gifted men, as well as men of grace. For God, whose ways are equal, will not call a man to this work without he possesses, or is furnished with a gift equal to his calling.—(We are informed that there is a diversity of gifts in the ministry, but all of the same spirit; they all proceed from the same source.) The church should ordain none to this important work but men of knowledge, wisdom, understanding, and discretion, lest those be ordained who are not called of God. The apostle Paul in speaking of the qualifications of a bishop, remarks, "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God? Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." 1 Tim. iii. 1-7.

A general knowledge of the arts and sciences, and of the languages, in addition to the before-mentioned requisites, is very advantageous to the minister of the gospel. It will serve for an excellent help in his public ministrations; but this alone will never prepare a man for the work of the gospel ministry. Though a person should regularly pass through all the seminaries of learning on earth, (of which we have an exalted opinion,) and obtain the eloquence of a Cicero, the philosophy of a Newton, and the logic of a Watts, yet without the grace of God, and that treasure of the gospel in his heart, he could not be a suitable minister therefore.

A good education will answer well for a Hagar, but it will make a poor Sarah. It will make an excellent hand-maid, but an unprofitable mistress. When ministers lean altogether to their own understanding and acquired abilities, they are but a mere cypher in the church.

Should the affairs in the church be continued as they were commenced by Christ and his apostles, a variety of ministers, with respect to gifts, learning, and advantages, will be furnished. James and John, the sons of Zebedee, were called from the employment of fishing, to be apostles and ministers of Christ, fishers of men; and were honoured with the privilege of witnessing the transfiguration of Him who called them. Matthew, a young man of a different employment, and having a better education, was called from the receipt of customs. Paul, of Hebrew parents, and of the tribe of Benjamin,

and who was placed as a student of the Jewish law under Gamaliel, the most famed doctor of that age, was also born out of due time, and called to preach among the Gentiles.—All these were eminently useful in the cause of Christ. Although Paul was declared by the kings before whom he pleaded, a learned man, yet he declares, when speaking of his ministry, that his speech and his preaching was not with men's wisdom, but in demonstration of the Spirit and with power. It appears that the others, though not so well educated, preached in the same manner. The cause of this wise distribution of gifts is assigned by Paul. [See 1 Cor. i. 23, to the end of the chapter.]

If by the wisdom of God, the treasure of the gospel was committed to vessels learned and unlearned, that the excellency of the power might be of Him, and not of the vessels which contained it, in the commencement of the church, is it not reasonable to suppose that the same wise plan will be continued by Him who changeth not, on similar occasions and under similar circumstances? Churches and presbyteries should lay hands on no man who does not furnish satisfactory evidence that he is born of God, and otherwise suitably qualified for the work. Although a person not of this description may succeed and be inducted into the sacred office, (an event which, we presume, is liable to happen in all Christian communities,) and be numbered with the mitred heads, yet, in reality, he would be none other than an Achan in the camp. [See Josh. vii.]

Would I describe a preacher, such as Paul, were he on earth, would bear, approve and commend himself to the church? I would trace his master strokes, and draw from his design. I would express him simple, grave, sincere; in doctrine uncorrupt; in language plain, and plain in manner; decent, solemn, chaste, and natural in gesture; much impressed with himself, as conscious of his awful charge, and anxious mainly that the flock he feeds may feel it too; affectionate in look, and tender in address, as well becomes A messenger of grace to guilty men. Cooper.

GENTLENESS.

Whoever understands his own interest, and is pleased with the beautiful, rather than the deformed, will be careful to cherish the virtue of gentleness. It requires but a slight knowledge of human nature, to convince us that much of our happiness in life must depend upon the cultivation of this virtue. The man of a wild, boisterous spirit, who gives loose reins to his temper, is, generally speaking, a stranger to happiness; he lives in a continual storm; the bitter waters of contention and strife, are always swelling up in the soul, and destroying his peace, and imparting their baneful influence to all with whom he is connected. He excites the disgust and ill will of those who are acquainted with his character, and but few can be found to wish him success in any of his undertakings. Not so is the influence of gentleness: This virtue will assist the possessor in all his lawful undertakings; it will often render him successful, when nothing else could; it is exceedingly lovely, and attractive in its appearance; it wins the hearts of all; it is even stronger than argument, and would often prevail when that would be powerless and ineffectual; it shows that man can put a bridle upon his passions; that he is above the vulgar, whose characteristic is to storm and rage like the troubled ocean, at every little adversity or disappointment that crosses their path: it shows that he can soar away in the bright atmosphere of good feeling, and live in a continual sunshine, when all around him are enveloped in clouds and darkness, and driven about like maniacs, the sport of their own passions. The most favourable situations in life, the most lovely objects in nature, wealth and all that is calculated to increase the happiness of man, lose their charms upon a heart destitute of this virtue.

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